



I-7





Digitized by the Internet Archive
in 2015

THE
MISSIONARY MAGAZINE

AND
CHRONICLE:

CHIEFLY RELATING TO THE MISSIONS OF

THE LONDON MISSIONARY SOCIETY.

VOLUME XVIII.

FROM JANUARY TO DECEMBER, 1854.

LONDON:

PUBLISHED BY

THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

SOLD BY JOHN SNOW, PATERNOSTER-ROW.

1854.

THE HISTORY OF THE

ROYAL NAVY

FROM THE FIRST SETTLEMENT OF THE COLONIES

TO THE PRESENT TIME

BY JAMES OUSELEY

LONDON :

WILLIAM STEVENS, PRINTER, 37, BELL YARD,
TEMPLE BAR.

INDEX.

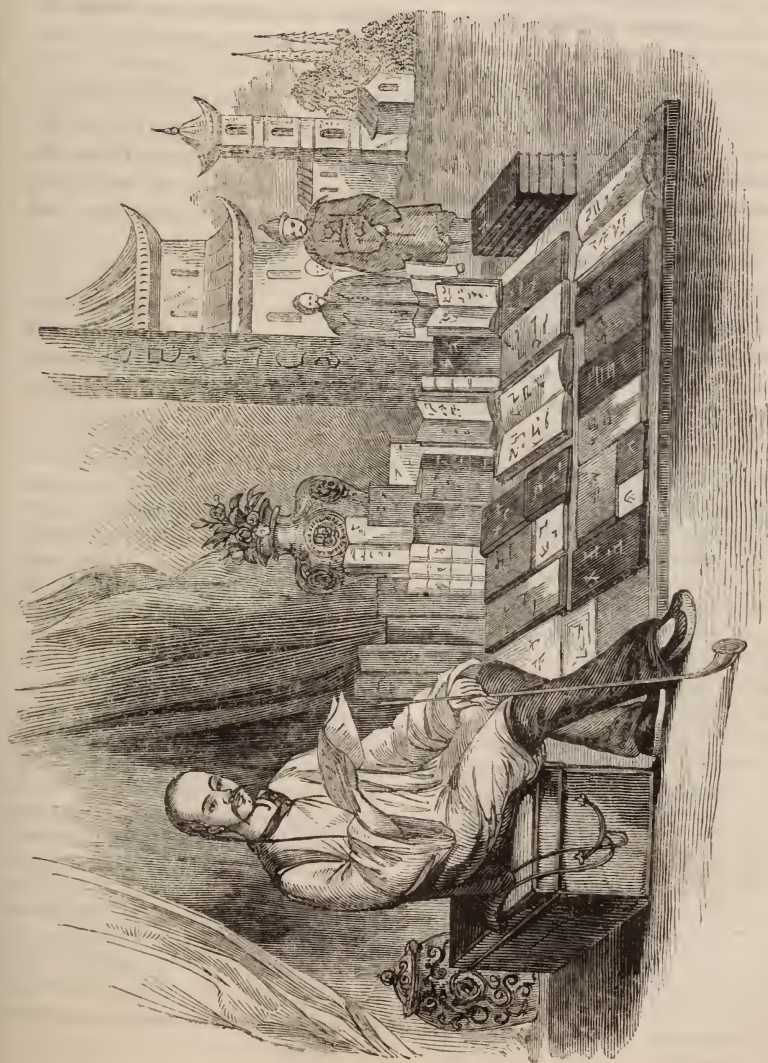
FROM No. CCXII. TO No. CCXXIII. INCLUSIVE.

1854.

	<i>Page</i>		<i>Page</i>
AITUTAKI, Notices of Mission . . .	269	China, Book of Precepts of T'ae Ping	
Amoy, Recapture of, &c.	66	Dynasty	49
——, Enlargement of Native Church	159, 220	Chinese System of Education . . .	2
——, Domiciliary Visits and Notice		—— Mission, Public Meeting on be-	
of Hospital	240	half of	4
Andrews, Rev. J. and Family, Arrival		—— Revolution, Religious Character	
from Jamaica	213	of	53
Artope, Rev. T., and Family, Arrival		Clarkson, Rev. W., and Family, Arrival	
from India	173	from India	232
Bangalore, Theological Seminary at .	200	Coimbatore, Rev. W. B. Addis's Tour in	161
Belgaum, Autobiography of Native Con-		Cradock, Experiences of two Christian	
vert	166	Women	210
Bellary, a Lamb of the true Fold .	206	Creagh, Rev. S. M. and Mrs., Departure	
Benares, First Impressions of Mission-		for New Hebrides	20
ary Life	169	Demerara, "Despise not one of these	
Bengal, Rev. A. F. Lacroix's Tour in		little ones"	158
26, 46, 68		Gill, Rev. Jos. and Mrs., Arrival from	
——, Rev. J. Bradbury's Tour in .	182	South Africa	173
Berbice, the Faithful Disciple . . .	156	Griqua Town, A Missionary's Visit to	
——, Reminiscences of Slavery . . .	247	his Flock	33
Bowrey, Rev. J., and Family, Arrival		Hall, Rev. Geo. and Mrs., Departure	
from Berbice	213	for Madras	41
British Guiana, Notice of the Missions		Henderson, Rev. T., and Children, Ar-	
in	185	rival from Demerara	213
Calcutta, Baptism of Student in Insti-		Hong Kong, Enlargement of Native	
tution	71	Church	159, 220
——, Appeal on behalf of Institu-		Huahine, Memoir of a Native Evange-	
tion at	178	list	196
——, Hindoo Objections to Chris-		——, Obituary of aged Chief,	
tianity	208	Hautia	267
China, Proposed Collections for sending		India, Opinion of a Hindoo on Heathen	
Missionaries to	18	Festivals, &c.	219
——, List of Contributions for ditto		Inglis, Rev. W., and Family, Arrival	
19, 42, 59, 78, 92		from South Africa	173

	Page		Page
Jamaica, Cholera in	189	Moffat, Rev. R., Visit to the Chief Se- chele	256
Jones, Rev. J. and Mrs., Departure for New Hebrides	20	Morgan, Captain, Notice of Voyage of Missionary Ship	176
Kennedy, Rev. James and Family, De- parture for Benares	20	Mullens, Mrs., Arrival in Calcutta	173
----- Arrival at ditto	173	Natal, Native Commission of Inquiry at	35
Kuruman, Letter from Rev. R. Moffat .	72	Porter, Mrs. Wm., Arrival in London .	41
Lechler, Rev. J. M., and Family, Ar- rival from India	173	-----, Departure for Ma- dras	251
Leitch, Rev. C. C., Death of	249	Rarotonga, The brands plucked out of the fire	170
Lekatlong, Rev. H. Helmore's Notice of Mission	209	Salem, School of Industry	216
London Missionary Society, Announce- ment of Anniversary Services	56, 89	Samoa, Individual and Family Life in .	75
-----, Annual Meeting	121	Shanghae, Rev. J. Edkins's Notices of the Mission	198
Madras, Educational Institution at	203	Taouist Priest, Letter from	224
-----, Letter from young Hindoo Female	217	Widows' and Orphans' and Aged Mis- sionaries' Offering	20, 57, 78
Milne, Rev. W. C., and Family, Arrival from China	173	Young, Rev. Wm., Account of Ship- wreck	243
Missionary Ship, Accident to	40		
-----, Voyage to New He- brides, &c.	226, 236, 263		

THE
Missionary Magazine
AND
CHRONICLE.



CHINESE BOOKSELLER.

CHINESE SYSTEM OF EDUCATION.

THE Revolution in China, viewed merely as a national movement with a view to the expulsion of an unpopular and oppressive dynasty, would be among the most remarkable events of our times, but the main feature that distinguishes it from all similar convulsions, is the fact that the principles avowed by the leaders in the movement, strike at the very root of certain Institutions which for ages have been most esteemed and venerated by the Chinese.

Among the causes tending to stamp that character of permanence upon the mind and habits of the Chinese which has so attracted the notice of foreigners, none has perhaps been so influential as the system of Education which, from time immemorial, has obtained throughout the empire.

The subjoined extract from the work* of Sir J. F. Davis, descriptive of the Chinese educational routine, affords striking evidence of the manner in which the system has operated, on the one hand, to fix and perpetuate the ideas sanctioned by time and authority, and, on the other hand, to circumscribe the bounds of knowledge, and to repress the spirit of inquiry, by saying, in effect, to each aspiring pupil, on reaching the prescribed limit, "Hitherto shalt thou come, but no further."

The new ideas current among the leaders of the revolution, must inevitably tend to undermine the scholastic system by which the native mind has so long been fettered; but it is reserved for the Gospel of Christ, when it shall have free course throughout the empire, to emancipate the native youth from their mental bonds, and to give full scope to their highest faculties and noblest aspirations.

"The birth of a son is of course an occasion of great rejoicing; the family or surname is first given, and then the 'milk name,' which is generally some diminutive of endearment. A month after the event, the relations and friends between them send the child a silver plate, on which are engraved the three words, 'long-life, honours, felicity.' The boy is lessoned in behaviour and in ceremonies from his earliest childhood, and at four or five he commences reading."

"The importance of general education was known so long since in China, that a work written before the Christian era speaks of the 'ancient system of instruction,' which required that every town and village, down to only a few families, should have a common school. The wealthy Chinese employ private teachers, and others send their sons to day-schools, which are so well attended that the fees paid by each boy are extremely small. In large towns there are *night* schools, of

which those who are obliged to labour through the day avail themselves.

"The sixteen discourses of the emperor Yoong-ching, called the Sacred Edicts, commence with the domestic duties as the foundation of the political; and the eleventh treats of instructing the younger branches of a family.

"Dr. Morrison, in his Dictionary, has given a selection from one hundred rules, or maxims, to be observed at a school, some of which are extremely good. Among other points, the habit of *attention* is dwelt upon as of primary importance, and boys are warned against 'repeating with the mouth while the heart (or mind) is thinking of something else.' They are taught never to be satisfied with a confused or indistinct understanding of what they are learning, but to ask for explanations; and always to make a personal application to *themselves* of the precepts which they learn. Scholars are

* *The Chinese: a General Description of the Empire of China and its Inhabitants*, Vol. I., page 288.

often subjected to corporal punishments. The rule is to try the effect of rewards and of persuasion, until it is plain that these will not operate; after which it is the custom to disgrace a boy by making him remain on his knees before the whole school, or sometimes at the door, while a stick of incense (a sort of slow match) burns to a certain point; the last resort is to flog him.

"The object of the Government, as Dr. Morrison justly observed, in making education general, is not to extend the bounds of knowledge, but to impart the knowledge already possessed to as large a portion as possible of the rising generation, and 'to pluck out true talent' from the mass of the community for its own service. The advancement of learning, or discoveries in physical science, are not in its contemplation. It prescribes the books to be studied; a departure from which is *heterodoxy*, and discountenances all innovations that do not originate with itself. In this we may perceive one of the causes, not only of the stationary and unprogressive character of Chinese Institutions, but likewise of their permanency and continuance.

"The process of early instruction in the language is this: they first teach children a few of the principal characters (as the names of the chief objects in nature or art) exactly as we do the letters, by rude pictures, having the characters attached. Then follows the Santse-king, or 'trimetrical classic' being a summary of infant crudition, conveyed in chiming lines of three words or feet. They soon after proceed to the 'Four Books,' which contain the doctrines of Confucius, and which, with the 'Five Classics,' subsequently added, are in fact the Chinese Scriptures. The Four Books they learn by heart entirely, and the whole business of the literary class is afterwards to comment on them, or compose essays on their texts. Writing is taught by tracing the characters with their hair pencil on transparent paper placed over the copy, and they commence with very large characters in the first instance. Specimens of this species of calligraphy are contained in the Royal Asiatic Transactions. In lieu of slates, they generally use boards painted white, to save paper, washing out the writing when finished. Instructors are of course

very plentiful, on account of the numbers who enter the learned profession, and fail in attaining the higher degrees.

"Every principal city is furnished with halls of examination, and the embassy of 1816 was lodged in one of these buildings, at Nanheung-foo, a town at the bottom of the pass which leads northward from Canton province. It consisted of a number of halls and courts, surrounded by separate cells for the candidates, who are admitted with nothing but blank paper and the implements of writing; a part of the system which corresponds with our college examinations. The students who succeed in their own district, at the annual examination, are ranked as *sewtsae*, or bachelors, and according to their merits are drafted for further advancement until they become fitted for the triennial examination, held at the provincial capital by an officer expressly deputed from the Hanlin College at Peking. The papers consist of moral and political essays on texts selected from the sacred books, as well as of verses on given subjects. Pains are taken to prevent the examiners from knowing the authors of the essays and poems; but of course this cannot always be effectual in shutting out abuses.

"Those who succeed at the triennial examinations attain the rank of *Kiu-jin*, which may be properly termed licentiate, as it qualifies for actual employment; and once in three years all these licentiates repair to Peking (their expenses being paid if necessary) to be examined for the *Tsin-sse*, or doctor's degree, to which only thirty can be admitted at one time. From these doctors are selected the members of the Imperial college of Hanlin, after an examination held in the Palace itself. These fortunate and illustrious persons form the body from whom the ministers of the empire are generally chosen.

"A man's sons may or may not be instrumental, by their literary success, in reflecting honour on their parents, or advancing them in worldly rank and prosperity; but the mere chance of this, joined to the heavy responsibility for their conduct, is a great inducement to fathers to bring them up with care, and may serve to account for the great and universal prevalence of a certain degree of education throughout the empire."

PUBLIC MEETING ON BEHALF OF THE CHINESE MISSION.

A MEETING of the Subscribers and Friends to the London Missionary Society was held at Exeter Hall, Wednesday, November 30, with a view of considering the present and prospective claims of China, specially upon this Society, for the enlargement of its operations in that empire. The attendance was very numerous. On the platform were observed Sir E. N. Buxton, Bart, M.P., Sir C. Eardley Eardley, the Rev. Drs. Leifchild, Morison, Campbell, Fletcher, and Henderson; the Rev. Messrs. Mannering, Harrison, Trestrail, Aldis, J. A. James, Sibree, Sherman, Stoughton, Burnet, &c. &c. The Earl of Shaftesbury occupied the chair.

The following is an abridged Report of the proceedings:—

The Rev. E. PROUT commenced by giving out the 66th hymn, Missionary Hymn-book,

“Yes, we trust the day is breaking,
Joyful times are near at hand,” &c.

The Rev. Dr. MORISON having implored the Divine presence and blessing,

The Rev. Dr. TIDMAN read a statement with reference to the special object of the meeting, similar in effect to that published in the November Number of the “Missionary Chronicle.”

The CHAIRMAN then rose and said: Were it not the invariable custom for the Chairman to open the meeting with some preliminary remark, I should, after the paper which you have just heard read, and upon a subject such as this—great, manifest, and indisputable—have proceeded at once to the business of the day. The whole matter commends itself to the judgment and feelings of every man who cares in the least degree for the human race. It requires neither statement nor argumentation; the actual reality is before us; the old wall of Superstition is broken down; the empire of China, with its three hundred millions, is open to our efforts; the breach, so to speak, is pregnable; the citadel is to be stormed, not by the potentates and by the armies of Europe, but by Protestant agents—by a noble rivalry of Protestant Missionaries from every part of the civilized globe, and of every evangelical denomination. Now, in the day in which we live, and in this country, thank God! we are no longer required to show the principle and the success of Christian Missions—they have proved themselves to be the certain, the necessary fruit of the free circulation and the free use of God’s Word. I say emphati-

cally the free use, because the highest speculation, the deepest researches, the most profound learning, the most unwearied study, when taken alone, are of no avail unless reduced to practice; and the greatest theologian that ever lived, or ever will live, with all his big books, and studies, and midnight lucubrations, will never get beyond those words of Our Blessed Lord, “When thou art converted strengthen the brethren.” I confess that when I contemplate, as I often do, the greatness, the power, the renown, the science, the wealth, the arms, and the arts of this mighty empire, I do tremble at the responsibility that is attached to these gifts. Sometimes we fear that we shall do nothing at all, sometimes we must sit down with shame under the conviction that we do so little; but now, by the blessing of God, a great opening has been made—an opening greater than any one dared to hope for, because greater than any one ever presumed to imagine. We must rush into that opening, for we know not how soon it may be closed. Let us, therefore, thank God that the London Missionary Society has shown itself equal to the emergency, that it is preparing to send out men who shall bear with them the blessings of light and life to the nations who are sitting in darkness and in the shadow of death, and let us hope and pray that these men will revive the glories of past days, that they will equal, and even excel Morrison, and Moffat, and Medhurst, and Williams, and that long list of worthies who were an honour to the Society that cherished them, to the land that gave them birth, and, I boldly maintain, to the whole family of mankind. Now, be it remembered, that, in advancing the knowledge of spiritual

truth and of the things of eternity, we are also subserving the interests of temporal civilization : this is a secondary, but not unimportant consideration. Not to dwell upon the long periods of history in ancient times—from the promulgation of the Gospel down to the present day—not to touch upon the history of any race but our own, let me ask, What is it but the Bible, with all its blessed vigour, that has made you and this country what you are? What is it but the Bible that has given life, and energy, and strength, and expansive force to the Anglo-Saxon race? What is but the Bible that has made this little crag of England—a crag in comparison with the rest of the world, and scarcely bigger by contrast than the store-house of its own Bible Society—the fountain of empires, the mother and sister of that tremendous people on the other side of the Atlantic? And what but the Bible will combine those two great nations till they shall penetrate into every creek and recess of the earth, till there shall be not a language, not a nation, or a people, where their combined voice shall not be heard? I do believe that there is in the history of every nation, a period when Almighty Providence, surveying all His mercies and His great gifts, determines to come to an account for His just expectations. I believe it is said, “Let us dig about it, and dung it; let it abide this year, and, if it bear fruit, well; if not, then cut it down.” The two great events of this day—the Jubilee of the Bible Society, and the opening of the Chinese Empire—signify to us that such a trial is now proceeding. God grant that we may not be found wanting in this great hour of our trial and of our necessity. So far for the country; but for ourselves, as Christians, collectively and individually, surely there is something nobler, higher, and more durable, to be expected; surely there is at hand something great, weighty, and everlasting. Go where you will, speak to whomsoever you may, the most thoughtful or the most indifferent, you will now find every one musing more or less upon the strange state of affairs. While, on the earth, there is “distress of nations, with perplexity, men’s hearts failing them for fear,”—while, in this great crisis, the Protestant nations of the earth, and especially the two great nations

of England and America, are summoned to action, let us go forward with energy and vigour; having put our hands to the plough, for God’s sake let us not go back. There never was such an opportunity in the whole history of the Christian world as that which is now open before us. Let us, again I say, go forward with energy and vigour, trusting that, in so mighty a work, we shall have every succour and every light from on high; and although at the close, when we shall have done all, we shall say from the heart, ‘We are unprofitable servants,’ yet let us bear in mind there is one other text revealed for our encouragement and our joy, ‘Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’”

The Rev. Dr. LEIFCHILD rose and said: I do not know the reason why this position has been assigned to me, unfit as I am to lead off the addresses to be made to this assembly, excepting it be that I am one of the oldest members of the London Missionary Society, and one of the fellow-students of the great Dr. Morrison, so closely connected with the history of its proceedings. I remember the time when he had pledged himself to this great work, and took leave of us, his brethren, to embark for the distant empire of China. We commended him, from our hearts, to the grace of God, and listened to him, when he exhorted us with tears in his eyes, saying, “I beseech you, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with God in your prayers for me.” We followed him with our prayers, and rejoiced in his success. Since that period I have been able to afford but little help to the London Missionary Society; but I will say, that I have always been ready to obey its calls, and am now. With great cordiality, therefore, I propose this Resolution for the adoption of the meeting:—

“That this Meeting, devoutly acknowledging Jehovah the Most High over all the earth, contemplates with wonder and awe the present operations of His providence in China, by which the animating hope is encouraged, that the system of idolatry which, with deadly force, has prevailed for many

centuries throughout that vast empire, is about to be overthrown, and the millions of its inhabitants, hitherto shut up in Pagan darkness, to become accessible to the ministers of Christ, and the power of His Gospel."

We are assembled to contemplate an event that has taken place in the Eastern part of the world—that wonderful revolution in the Chinese empire which has led to the open and the wide admission of the Scriptures, and the propagation of the religion contained in their various parts. It is one of those changes in human affairs where the extraordinary consequences resulting from unexpected causes and circumstances constrain the recognition, in all parties, of the hand of Providence in the acknowledgment of his purposes—an event, therefore, which ought to be brought before us, and pressed upon our attention again and again by those who have the means of giving us full information upon the subject. For how many ages has that immense empire been walled out from the rest of mankind! Its inhabitants seem almost as distinct from the rest of their race as if they had belonged to another planet; ample in its resources, consolidated in its government, and perfectly unique in its language, it thought itself the world; it named itself, by way of eminence, "the Celestial Empire," but there the Prince of Darkness—as it regards the religion that was to give light to the world—sat enthroned, holding his hundreds of millions in unsuspected captivity by their superstition, will worship, and idolatry. We know the attempts that were made from time to time to penetrate it with the light of Scripture truth, and how partial was their success. Those attempts were chiefly made through the corrupted medium of Papal instrumentality; but at length the London Missionary Society laid the foundation for the extension of that light, by the translation of the Scriptures into the strange vernacular of that Empire, and now, by a movement among themselves, on their own parts, they have thrown off the obstruction to its progress and opened the way for the extension of its light; and such an event, with the causes which have led to it, and the consequences that may probably follow, lead us to say, "Surely

this is the Lord's doings, and it is marvelous in our eyes." I am well aware that we shall be thought to argue too much from this revolutionary movement in a religious point of view. The remote consequences, in that respect, it will be said, are very far off. True; but yet I think, that if we examine the character of the insurrectionary movement, we shall find enough to justify us in the view we are taking of it. Whatever be the immediate result, the insurgents have been led to the demolition of idols, and to the adoption of the Ten Commandments of Moses, including the one denouncing image worship. They have stretched out their hand to foreigners, the possessors of the Scriptures, inviting their aid and their enlightenment. Whatever may happen, it is almost next to impossible that that empire can again fall under the incubus of superstition and idolatry; and it is almost impossible that it can be ever shut again from our enlightened works of art as it has been heretofore. We fondly hope that this will lead to the imbuing them with the love of the pure Word of God. It is a singular conjunction, that while the way has thus been opening for the further and extensive circulation of the Scriptures, especially in that immense empire, preparation has been making for the publication of them at a comparatively trifling expense. But it must not be forgotten that this has been owing to the vast amount of expenditure, both of money and of means, by the London Missionary Society, in a new and better translation; in furnishing printing presses and type and all facilities for the work, until the New Testament in the Chinese language can be purchased for a very few pence of our money. The Missionary Society laboured, and the Bible Society enters into its labours, and the approbation of Heaven rests upon them both. And now that the Scriptures are about to be much more extensively circulated in that great empire, the London Missionary Society, with its characteristic spirit of enterprise, resolves on increasing the supply of the teachers of that blessed book. Well it knows that the written Scriptures will lie neglected and unheeded till attention be called to them by the voice of the living teacher. The reading of the Scriptures is not to supersede the necessity of

preaching, but rather to help it, and to be helped by it to secure its correctness and to identify it with the communications of inspired men. Those who have contributed to the additional supply of the Scriptures for China, must, if they would complete their work, contribute to the additional supply of the teachers of that blessed Word. I cannot doubt that when the Christian world has its duty fully set before it, it will promptly respond to the call. Some will give liberally out of their princely fortunes; but I am desirous that the contributions should be general or universal—that every one may have a hand in sending forth a Missionary to some part of that vast empire, and thus share in the honour of its evangelization. I remember the time when America was young; when the islands of the South Seas were scarcely discovered; when California and Australia were unknown; when India and China were thought at so great a distance as to be out of sight. But where are we now? We rise and stand on a higher point; we see the whole world coming forward to our notice, and a better order and a brighter state of things. It might be compared with the chaos when the creation was proceeding. The light that dawned on Eden extended itself, and feasting on the sight of such a morning, the stars sang together, and the sons of God shouted for joy. And so we rejoice at the unveiling of the new creation of the world in righteousness and true holiness. There is yet, however, wanting a desideratum for which the conversion of the world waits, and which is not to be expected till it comes to pass. I mean the harmonious agreement and co-operation of all the true disciples of Revelation of every name—the expulsion of a bitter polemical spirit and of denominational tendency, heart meeting heart, and hand joining in hand to prosecute the great work of the Lord. I fear we may not be brought to this till, by the approach of some common danger, the whole of the Protestant Christian world shall be banded together for the diffusion and maintenance of Christian truth, and then the united Church shall look fresh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

The Rev. W. W. CHAMPNEYS, Rector of

Whitechapel, and one of the Canons of St. Pauls: It is with the most sincere pleasure, and the utmost readiness and frankness, that I acceded to that request, by which I conceived a very great honour was put on myself, in taking a part in the meeting of this day. It has been remarked, that whoever watches Providence will never want a Providence to watch. It is quaintly put, but those who study Providence know that it is truly put. It has struck my own mind that, among all the subjects of providential dealing in modern times, the workings of God, in past times and the present, with regard to China, are the most remarkable, and afford to the student of Divine Providence a subject for holy and profitable meditation, and for great and strong encouragement to hope for the future. When we look at that remarkable empire, hermetically sealed from the rest of the world for so many hundreds, almost thousands of years—when we consider how that nation made some of the most remarkable discoveries which have been made by man—when we remember that gunpowder—(you will say, not a harbinger of peace; certainly not, but I believe that, in proportion to the increase of destructiveness in wars, has been their rareness and their seldom recurrence)—when we remember that that was discovered in China, that the use of the compass was known long before it was known in Europe, though they applied it, as Dr. Medhurst tells us, rather to travelling by land to the coast from north to south than to ships, and called the chariots which had compasses “south-pointing chariots,” reversing the needle—when we remember that bridges were known and constructed in China long before the Greeks or Romans had thought of such a thing—and, above all, when we mark that God permitted the discovery of printing to take place in China, and that he has constituted that vast nation a reading population, we see in all these things proof that the Chinese mind is not deficient in power, if that were only once turned in a right direction. When we also remember, that the dialects of China are so different, that a man on one side of a stream, not thirty yards broad, will scarcely understand what another on the opposite side speaks, and yet remember that the language, so very

much a pictorial language, is read equally well by all; when we put all these circumstances together, it strikes my own mind, that in all these we see lights that call our minds to the study of God's providential dealing with regard to China. Now, these points led my own mind several years back to believe that it might be the will of God specially to spread the knowledge of his truth in that mighty empire, by means of reading; and, believing this, I drew the attention of the communicants of my church to this point, and by their help established a fund, by which we have been sending, for the last eight years, many hundreds of pounds into China, for the purpose of dispersing, by means of colporteurs, the Word of God to the reading Chinese. I only name this just to show that my own mind was led to believe, many years ago, that it might be God's will to spread, in a great measure, the knowledge of His truth, by means of the reading of the Word of God; and, when we know the eagerness with which the chests, which were stored with the Book of God, or portions of the Book of God, were emptied,—as rapidly as those who had charge of them could get them out, when they visited the villages and coasts, and, as far as they could, penetrated into the interior,—we see the Chinese population, not only a people capable of reading—for that is one thing—but greedily and anxiously desirous of obtaining that knowledge of which reading is the instrument. But where should we have been able to furnish them with the written Word of God, if it had not been for the labours of this very Society, whose cause we are met to plead? How would it have been possible for me to say, as I said to one of my poor communicants, "Save only 4*d.* a year, and you shall be able to put into the hand of a perishing man the Word of Life?" How could any man have said it, had it not been for the long and patient labours of those noble men whose names have been mentioned, and who constitute part of the line of that noble army of witnesses whose record is on high, but whose work is here on earth? When we also remember that pure Christianity was shut out from China by the very cause which made impure Christianity able readily to get in,—this is another

point in the providential study of China. The Jesuit with his plastic religion, which could be turned like clay to any seal, was quite ready to tell the Chinese that there was no difference between those images of the Chinese Triad and the images of that Trinity which he came to teach; that such an image might be regarded as the Mother of God, it was simply changing the name. It was changing the name by which he adapted himself to the theology of China, but he was never able to get his own false religion into the land through the medium of its language. The language made it accessible to impure Christianity, but he adopted that form which readily mixed up with that idolatrous system, and which took advantage of idolatry to turn it to its own purposes of idolatry. For so many centuries that land was shut up. How was it opened? It was opened first, as we believe, by a war of injustice, a war of iniquity, a war of covetousness, a war in which those who had a part in moving it may well have blushed for themselves and the country which could allow such things; and yet we know that God makes use of even evil passions, of covetousness, and the sins of men, to forward his own purpose. It is a most joyful thing to me to think that all things serve God; that the whole world may be divided into two classes,—God's conscious and God's willing servants, and God's unconscious and unwilling ones. There are some men like the milch kine that drew the cart, which, while they lowed for their calves, were forced to draw the ark to the place where God would have it. So there are politicians of the land who, not meaning it, are made to drag on unconsciously the wheels of that mighty car which carries with it the ark of the living God. It is a goodly thing to think that all things serve Him, and that the very war to which I have referred was made the instrument of partially breaking open that mighty country; and your English guns—may the day soon come when they shall be altogether buried in the earth!—when they blew open some of the ports in China, gave access to the Missionaries to a greater extent than they enjoyed it before. Still it was China even then. It was like some mighty massive ice-floe in the Polar

Seas, spreading far beyond the reach of sight, to the right and to the left, to the north and to the south, to the east and to the west, one great flat plain of coldness and death, not a sound heard upon it, not a sound heard under it; it was keeping down the waters, and yet these were below it, as dead as the ice that floated upon it. God could have melted the ice-floe; He could have blown with his wind, and the waters would have flowed, but it was His mind to set the waves in motion from beneath—to set that stagnant sea, so long silent in death, in motion from beneath, and in a short time to break, with the noise of thunder, that mighty surface of death and coldness, and turn into living waters that which had been a place of death before. So he has done, by moving men's minds, and by making men catch fire, as if by contagion. There may be a man moved at one time in one way, and at another in a different way; we may have the young student, into whose hands Leang-Afah has put his own tract, we may have light thrown on that student's mind; and who shall say that any but the power of God has prepared that student to be the leader and director of a change which is to change, if not the whole, the greater part of the face of China, and render that people not only accessible to Christian influence, but predisposed to it. Let us remember, for it is a subject for congratulation, that though the religious aspect of the revolution is always a painful one, yet it is so far right. When these men go and find the statue of the Triad and the statue of the Mother of God, but whom the Scripture has simply designated the Mother of Our Lord—when we see these men unsparingly smashing both, and reducing both to dust, and putting down together the real Pagan and the partial Pagan temple with equal hand, then we shall rejoice, and see so far they are right. Though we mourn, as Christians, over the desolations; though we mourn when we read the Missionary's letter, where he says, one week ago, he visited four smiling villages; the children rejoicing, the parents about their work, every symptom of activity, and all the energies of life; and when he returned at the end of another week he could see nothing left but smoking rafters and blackened bones, and

here and there the widow weeping over what she believed, though, as he mentioned, she could hardly know, to be the corpse of her husband. I say, though we mourn, as Christians, over these desolations, yet we should rejoice that God has, by those ways which He permits, evil in themselves, worked out good. This state of death has been broken up, and that mighty people laid cheerfully and willingly open to the influence of the Gospel. Now we are called on, as Christians and Englishmen, to send the Word of God, that they may read the wonderful works of God in their own tongue, and to send with it the living teacher, who shall explain and open that Word, and who shall delight to take up the only true subject which is worthy of the minister of Christ, and preach Jesus the Son of God.

The Resolution was then put and carried.

The Rev. E. PROUT then announced a list of contributions generously made towards the formation of a fund to extend the field of labour of the London Missionary Society in China, the first being spontaneously and cordially sent by the noble Chairman.

The Rev. J. A. JAMES said: I rise to move the following Resolution:—

“That this meeting renders its grateful praise to the God of all grace for the honour He has conferred on the London Missionary Society, in making it instrumental during the last forty-six years in sending forth upwards of thirty faithful and laborious Missionaries with a view to the salvation of China,—for the invaluable services which He has enabled them to render, especially in the translation of the Holy Scriptures, and for the success with which He has crowned their efforts in the formation of Christian churches, and the preparation of Christian agents for the extension of the Gospel among their countrymen.”

The Resolution first asserts, that for nearly half a century the eye, the heart, and the hand of the London Missionary Society have been directed to China, and, as a proof of it, the Society tells you that they have sent out more than thirty faithful and devoted Missionaries to that part of the world. Many of the honoured individuals, to whom the Resolution refers, have long since finished their testimony and completed their work,

and have received the Missionary's crown. Morrison, Milne, and Dyer must not be forgotten on the present occasion. Illustrious men, your mantle fell, when you ascended, and Medhurst, Legge, Stronach, Lockhart, and Hobson, animated by your example, and imbibing your spirit, have taken up that mantle, and are not unworthy to be followers of you in this blessed work. The work of evangelizing China still goes forward, and, by God's blessing, will henceforth go forward with new alacrity. The Resolution next refers to a series of invaluable services performed by these Missionaries for China: and it recognises where the labour of the Missionary himself must begin—in the translation of the Scriptures into the language of the Pagan world. Send the Missionary without the Bible, it is Popery, but if you send the Bible without the Missionary, that is not the whole of Protestantism. Protestantism takes in the two instruments—the preacher and the Bible, and employs them both. There is one momentous item, and that is, preparing Christian teachers for the instruction of the Chinese converts from idolatry; and it is a principle which certainly should be borne in mind by every Society—ours and other Societies—to make Missions as soon as possible self-sustaining and self-supporting. It is not by foreigners that the world is to be converted; the difficulties of learning a strange language the insalubrity of the climate, and the very imperfect manner in which a foreigner after all speaks the language of the heathen, must throw impediments in the way of evangelizing the world, which can never be surmounted till God shall pour out his Spirit and raise up a native agency for this purpose. And if ever there was a period in which the whole Church should bow down before the throne of Infinite Mercy and Boundless Grace, to beseech with all the importunity, the boldness, and the perseverance of faith, a greatly increased and devoted native agency, especially for China, it is the present. One of the most delightful and remarkable features of this age, and that on which the attention of God's people should be chiefly fixed is, that there has, for the last half-century, been going on a constant throwing open the world for the influence of Missionary operations.

When this Society commenced its work, it was shut up to a few little spots in the Pacific Ocean. Hindostan was bound against us by the narrow prejudices and low jealousies of the East India Company. The West Indies were closed as much against us by similar jealousies and prejudices on the part of the planters; the Cape of Good Hope was but just (as to the Colony) accessible. China was hermetically sealed. Now look at the change! War and conquest have given us territory; enlightened legislation has given us liberty; discoveries in science and inventions in art have given us facilities; commerce has given us wealth; peace has given us leisure; and if, with these advantages, we do not, with heart, and soul, and purse, and all the power we can command, carry on the work of Christian Missions, we shall be brought into the situation which your Lordship set before us, when the fruitless fig-tree was ordered to be cut down. All this extraordinarily applies to China. God is evidently preparing means and instruments for effecting a great change in the moral, political, and social condition of China; He is organizing his hosts in a manner that will enlist all their energies, and marshalling every phalanx for a grand onset on the powers of darkness. The field is so wide, the call is so loud, the work is so vast, the reward will be so glorious, that he who stands by an idle spectator will bring upon himself the curse of Meroz, which came not to the help of the Lord against the mighty. A child that can breathe a prayer,—a peasant that can circulate a tract,—a poor widow in the almshouse that can expend 4*d.* in purchasing a copy of the Chinese Testament and sending it to China, can now touch a spring that moves the interests of that mighty empire, advances the kingdom of Christ, and accelerates the glories of the Millennium. And shall any one, under these circumstances, stand idly by? My Lord, we have heard a great deal to-day, as it was necessary and proper we should hear, of this stupendous revolution that is going on in China. I expect confidently that the whole of China will be one vast chaos of political, social, moral desolation *for a while*; but is not that the very reason why we should send out the volume, which, with omnific

voice, will say, "Let there be light," and light will come—which shall bring order out of confusion, and harmony out of discord, and beauty out of deformity? God is rising to His work. It is a work that He could do, but which He will not do without us; and He is calling us forward to engage in the mighty enterprise. What can be done? The cry has gone out, and a proposal has been made, the echoes of which are reverberating from the Orkneys to the Land's End,—*"Send a million of Testaments to China."* Never was there such a response returned to any call before as to that of Mr. Thompson. From town to town, from city to city, from village to village, the enthusiasm is running, I will not say with wild-fire, but with holy fire, wrapping the whole country in the flames of a conflagration, the light of which will be reflected in China, and millions will flock to the brightness of its rising. That operation is in the hand of the British and Foreign Bible Society, of which your Lordship is the beloved and honoured President, and I am quite sure, that, with its accustomed zeal, wisdom, and perseverance, the British and Foreign Bible Society will accomplish the work. The Bible Society, my Lord, cannot do without the Missionary Society. The Missionary must go before and translate the Scriptures; the Bible Society follows, prints, and circulates them,—so that we cannot do without each other; and honour from one end of the world to the other, from the equator to the poles, be done the Society, which has spent 30,000*l.* in printing and circulating the Scriptures in China,—a large part of which has passed through the hands of your Society. But this is not all that is to be done; to get these volumes into circulation we must send the Missionary; and to do the first effectually, we must do the second. We cannot do the work which has been proposed to be done, without the Missionary Society multiplying its staff in China. Who are to circulate these Scriptures? Who are to get them among the heathen? Who are to explain them to the heathen coming and inquiring the meaning of them? Who are to do this but the Missionaries? We must not trust to the mere circulation of the Scriptures, but we must multiply the agents by which this great work is to be carried out.

There are some instances in which Providence throws the door wide open, so that it cannot be put further back upon its hinges than it is already; but there are some other cases in which the door is put upon a-jar, and God seems to say, "Now I will try whether they, with their energy and zeal, will push the door open and go through, or whether they will allow adverse forces on the other side to close the door again." It appears to me that we are pretty much in that position; the door is open and a-jar, and it depends very much on ourselves whether we shall push the door open and go forward and take possession of China, or allow—whom?—the Papists to close it against us. You raised 9000*l.* for Madagascar, which contains a population of only about three or four millions: what ought to be the sum you should raise for China, with its more than 300,000,000? Now, quit yourselves like men; show that you understand the proportion of things, and that, while you do not undervalue what is doing for Madagascar, you attach a still higher importance to what is to be done in China. China converted to Christ will be the largest, brightest jewel in the crown of Immanuel. And it is this that we are seeking by the meeting which we are now attending. Then consider the opportunity which God has put into our hands. "Be mindful of opportunities," said a Grecian sage to his disciples; and so said the Apostle, "As we have opportunity, let us do good unto all men;" and never was there put before the Christian public an opportunity so precious and so important as that which now opens before us. And then with regard to the enemies of Christian Missions, the Papists: why, for four centuries the Vatican has had its attention directed to China. It boasts at the present moment of thirteen bishops there, and half a million of converts. Jesuits are swarming out by multitudes to take possession of the land. Oh, had we but the zeal of these Roman Catholics! I trust we have it in some measure, and that what we have is far more pure. But one of the most affecting scenes in the whole history of Missionary operations, is that of the extraordinary Jesuit Xavier, craving for the conversion of China—landing in the evening on the island of Sancian—dead before the morning

—directing his closing vision towards China, and pouring out the last efforts of his strength in a prayer for her conversion. Oh! shall we suffer the advocates of Popery to excel us in zeal for the conversion of China? Why, at one time such was the zeal for the conversion of China among the Roman Catholics, that eighty young priests sent to the Propaganda Society at Rome a request, signed with the blood that each had drawn from his own veins, imploring that they might be sent as Missionaries to China; and here we are talking about sending out ten men, and people are wondering where they are to be had. I do not know, but God does, and faith and prayer will obtain them from him. Now, my Lord, I will conclude by observing, that it is with great pleasure I have heard, that in the month of January sermons are to be preached throughout the metropolis—at least in very many chapels—and collections made for this object. I am not afraid of the metropolis. I am ten times more afraid of the provinces. London will do its duty. London was never backward in its duty when a special effort was called for. But may I take the liberty of suggesting one thing more? I do it gravely, seriously, and with a hope that it will be taken up. It is, that the next evening after the sermons are preached, and the collections made, a general concert of prayer be held, not only throughout the metropolis, but throughout the whole country, for the blessing of God to descend upon China, that the Monday evening may be sacred to prayer, as the Sunday is sacred to benevolence. In conclusion, my Lord, I deliberately and emphatically say, that the proposition made this morning to send ten Missionaries to China is to the honour of the London Missionary Society; and, should that proposition fail, it will be the disgrace of the whole Christian Church.

Sir EDWARD NORTH BUXTON, in seconding the resolution said: My Lord, I feel great pleasure in saying that I heartily join in every expression that Mr. James has used, and I hope these ten Missionaries that you are about to send forth will be but a beginning. I have received a remarkable letter from a Christian gentleman who is in command of one of Her Majesty's ships on

the coast of China; and he tells me that, as far as he can understand, those expressions which are used by the insurgents respecting their leader have been a good deal misunderstood by the people of this country; he believes that when they say of their leader that he is the second brother of Our Lord, they do so only in the same way as we ourselves are permitted to call ourselves the brethren of the Lord, in the same way as the word is used in that text in the Hebrews, "He is not ashamed to call them brethren." He tells me, also, that when he was at Nankin, the person who was seventh in command came on board his steamer. He put a Chinese Testament into his hand, and the leader immediately perceived what book it was, and received it with the greatest reverence and joy. This shows that he was acquainted with the Scriptures. Again, this gentleman informs me that the American Missionaries in China—valuable Missionaries, that I hope will be increased in number—having gone up to the insurgents' camp, joined with them in their morning and evening worship, which was concluded by singing the Doxology; and he also tells me that the Roman Catholic priests in China will not permit their followers to join in worship with the insurgents, thereby showing how great a difference there is between the doctrine which the Roman Catholics teach and that which the insurgents hold. I think these facts will show the great importance of the movement which this Society is making, and which I trust and believe every Christian Association for Foreign Missions will also make. And let me say one word more upon that subject which Mr. James has touched upon—the immense importance of having Missionaries to distribute those million Bibles which we are about to send forth. It seems to me that such an interest has been created on that subject, that there will be no difficulty in raising the money for printing the Bibles; the difficulty will be in distributing them in such a manner as that they may be spread throughout that immense country. And how it is to be done, except by a large number of Missionaries, I see not. Mr. James has asked, that in January, after the sermons have been preached, there should be a general union of prayer. Let me ask,

as I do not myself belong to this portion of the Church, that your prayers should be given first, of course, for your own Society, but also for every other evangelical effort that shall be made for China. I have great pleasure in seconding the resolution.

The Rev. JOHN ALDIS, in supporting the resolution, said: I have been requested to take this place simply as a sort of representative of the Baptist denomination. The Resolution distinctly points us to the great ultimate object we contemplate in regard to China—the salvation of the souls of the people. We must not lose sight of this; if we did, our object would be shorn of its glory, and our motives of their strength. This is the lowest point at which we can aim, and it is also the highest. We shall confer, no doubt, many advantages upon the Chinese; we shall give them ampler liberty, higher knowledge, more liberal views, cleaner streets, and more loving homes; but what we want supremely to confer upon them is the great salvation. We regard them all as we regard man everywhere in his natural condition, as guilty, depraved, and lost; and we wish to see them become forgiven, renewed, sanctified, and saved, that they may join with us in doing God service upon earth, and in celebrating his praise in heaven. There is a reference in the Resolution to the period during which these exertions have been continued. Forty-six years! That is a large portion of human life. The great majority of us were unborn when this work began; and of those who witnessed and aided its commencement few, comparatively, survive. Yet these years have not perished; not only have they gone up to the judgment to be examined, but they live upon the earth now, in holy and happy influences. They have laid the foundation, and prepared the materials; they call upon you to rise and build, that the top stone may be placed on the edifice; they have mustered, and accoutred, and disciplined the hosts; they call on you all to press forward, and smite the adversary, and possess the land, for you are fully able to do it. The Resolution also refers to those thirty excellent men who have been sent out by the Society. Some of them, as we have learned, have fallen on the field. We do not lament for them. We rejoice, and give God thanks

on account of them; but the question recurs, Who will go to fill up the places of the dead? Who will meet the new demand for ten additional Missionaries? Could their life have been better employed than it was? Could it by a possibility have been either more god-like in its course, or more peaceful at its close! Is Christian ambition entirely extinguished? Is there no passion to be stirred in the heart but by the love and the hope of gold? Oh! there is a Spirit on high, and that Spirit shall come down in answer to prayer! Oh! that it may be as a fire in the hearts of many, and give them no rest till they are constrained to say, "Here we are, send us!" It is vain, absolutely foolish, for us to attempt or pretend to predict the future, nor in this particular connexion does there seem to be any necessity for it. That which has been wrought already has been sufficiently wonderful. That this old homestead of humanity, whose inhabitants seemed wrapped in death-like slumber, should hear some voice of mercy, and be rubbing its eyes and asking, "Is it morning?"—that this long-closed empire should not only be penetrated at last, but have the hearts of its people impregnated with the living word—that these immovable and stagnant millions should at last have been stirred freshly, as when the winds play on the surface of the lake, and deeply, as when the moon leads on the mighty tides of the ocean—that this strange people, at once braggarts and cowards, the very impersonation of cowardice on the one hand, and of vaunting on the other, should be taught at once to become modest and brave—that those who had been steeped in the most exclusive forms of suspicion and malice should have learned to stretch out their hands to "the outer barbarians," and treat them with a kindness and courtesy which their Christian brethren would do well on all occasions to imitate,—these results are wonderful enough, and we need not speculate about the future, but exclaim, "What hath God wrought?" Seeing, then, what he has done, you may take heart to go on in this good work; and I pray God to guide and abundantly prosper you. There was a fact connected with the first development of these circumstances that struck my mind much. It was this. When the

tidings came that a great revolution had taken place, and, further, that a religious element was mixed up with it, the leaders, or, as Kossuth calls some of them, the misleaders of opinion in this country, speculated about the possible cause and agency that had been at work. First of all it was declared to be the Jesuits and the Church of Rome—none else were sufficiently powerful; next, it was said to be Nicholas and the Greek Church—none else sufficiently wily; and while this was declared, there were glorious hopes and jubilees of the most ecstatic description. But at last it came out that the true agents were unrecognised Protestant Missionaries; and then some were dumb, others murmured, others detected faults, others proclaimed all that was evil, and exaggerated that evil, and found evil that they had never looked upon, or thought about before. And so it must be. This is an illustration of a great principle: "Therefore, the world knoweth us not, because it knew Him not." Your ambition has been, not that men should applaud you for your work, but that God should honour you in it; and rely upon it, you will find that this illustrates His method of procedure in the Church from the beginning,—by Joshua's rams'-horns, by Gideon's pitchers, by Paul's thorn in the flesh, by the work of the fishermen in Galilee, nay, supremely, by Him, of whom we read,—“He shall grow up before him as a tender plant, and as a root out of a dry ground.” Such, therefore, being your position, and such your prospects, go on. But, the Resolution pre-eminently calls upon you to offer grateful praise to God for all that He has enabled you to do. This is your duty; this will be your strength. You have very many mercies; they deserve to be set to music, and celebrated in songs. It is thus they do with God's kindness in heaven. You shall never rightly understand it, or fully enjoy it till you do the same. Till then you will never be in a position to ask for fresh mercies, nor to enjoy and use them if God should see fit to give them. God has called you to this act of thanksgiving by what he has done; he has therein given you the theme of the song, the best reason for offering it, and the strongest impulse to do so. He says, from the

depths of his innermost love, “Let them shout for joy;” yes, “Let them shout for joy;” and it shall wrap the whole earth round as with delicious music; and the response shall come from the wild Bechuanas, the scattered Malagasy, and the humble wanderers in the South Sea; ay, from many a heart among those rude and unsettled multitudes moving on the surface of China. “Let them shout for joy,” says our God and Father in heaven, and it will awaken responses in the hearts of the wise, the holy, the devout, and the good, in the sanctuary and in the closet, in the circle of friendship and in the exercises of public worship. “Let them shout for joy,” says God, and he himself will reflect back your thanksgiving in new forms of blessings on your labours and in your hearts. They shall come swift as the lightning, glorious as the sunbeam, noiseless and refreshing as the morning dew; and thus the blessing shall be commanded upon you which God did command in Zion, even life for evermore.

The CHAIRMAN put the Resolution, which was carried unanimously.

The Rev. Dr. ARCHER moved the next Resolution. He said: My Lord, I have much pleasure in moving this Resolution, and at this hour I will merely move it. The Resolution is as follows:

“That the present state and prospects of China demand from the friends of the London Missionary Society the most energetic measures, for the purpose of adding at least ten new labourers to the present number of its Missionaries; and to accomplish this important object, the Directors be instructed to present an urgent application to affluent friends of the Society for their generous contributions; and also to the pastors and officers of the several churches affiliated with the Society for simultaneous collections on the fourth Sabbath in January next.”

The Rev. J. B. BROWN: My Lord, you may easily imagine that I find myself placed by my friend Dr. Archer in a somewhat difficult position. If an old veteran like Dr. Archer, and he has a better knowledge of public meetings than I have, thinks it time to bring this meeting to a close, it seems presumptuous in me to say one word except to support the Resolution. On the other hand,

my friend Dr. Tidman says, "By no means only support the Resolution, but say some few words to commend it to the meeting." But I feel that there is another ground rendering the support of this Resolution somewhat difficult, which is, that every speaker who has preceded me has spoken to it. It is after all the Resolution of the meeting—sending out ten fresh Missionaries to China—and some how or other this thought has haunted the mind of each of the previous speakers, and it has been amply sustained. Now, in saying a few words—and they shall be but very few—in support of it, I must at once frankly confess that I dare not enter into any prophecy; I dare not even conceive to myself any anticipations with regard to the immediate future of this great empire which now claims our notice. The temptation to prophesy under such circumstances, when these mighty social and political revolutions are proceeding, must be sternly repressed. A long and serious discipline awaits China. Only by suffering are men and nations forwarded on the path of progress; the day of God is a long day, and it needs much faith and patience to wait to the end of it. By suffering he purges nations and individuals, and afterwards, and sometimes long afterwards, "it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." Four years ago what confident expectations were entertained, and what confident prophecies were uttered, that the year of European enfranchisement was come, that the yoke of Papal tyranny was just broken off the nations, and that Europe was entering on a career of peaceful progress and development that would conduct her to Millennial glory and bliss. Alas! how soon has the cloud settled down again over Europe! The Papacy and absolutism have again, for a time—and let us say for the last time—triumphed over it, and, to a great extent, the former state of things has been restored; and we are compelled to feel and to fear, that there are yet many years of suffering, and struggle, and painful discipline before Europe ere she reaches that peaceful haven which we thought she would have entered some years ago. So with regard to China. With the history of Europe, during these past years, fresh before us, we must

not dare to prophesy; but one fact we will lay hold upon, and we will hold it joyfully, that, by the work of Providence, a plough has been driven deeply into the soil of human thought, and feeling, and passion, which has long been lying sterile beneath the fossil of Chinese civilization. The human heart, for the first time in China, is stirred; the human field is opened for the first time for cultivation, and whatever be the result of this great movement, whatever its political fruits, one thing we are sure of,—China can never be as deaf, as heartless, and as dead as hitherto to all but selfish and earthly interests. The crust has been shattered—it has been shattered for ever—and the Lord's highway, his own highway for the preachers of His Gospel, has been prepared. The Resolution I hold in my hand speaks about ten men. My Lord, I cannot but cling to this word "men." The book, as you have heard, is a precious book; it can reach where men do not, and do a work where men sometimes cannot come; but, after all, the aspect of a human countenance, and the speech of a human voice, are the mightiest and most excellent instruments; and I think it is no derogation to the honour due to the British and Foreign Bible Society in the noble and glorious effort they have inaugurated, to say, that I believe the question of the men stands first. Ten men among three hundred millions of Chinese! That is how it stands here in this Resolution. "Well, it is but a small matter," you will say, "ten men among three hundred millions!" My Lord, Heaven does not reckon by our measures. In the Church of Antioch, in ancient times, the Church of Antioch said, "Separate me two men for the work of the ministry." Those two men, Barnabas and Paul, went forth, and through them the whole Roman world was won to Christ. I say, give us men of that faith and mould; men of cultivated and disciplined minds, yet full of pity for the lost; men of vehemence and yet continent; men with fiery energy in them, yet gentle, patient, and loving as children; men of large-hearted and catholic charity; men patient, noble, generous; above all, men whom the love of Christ constraineth; men who are able to preach Christ's Gospel with words winged by their convictions and backed by

their hearts, and who are ready at any moment to seal the truth which they are testifying with the best life's blood beating in their hearts. I say, give us two such men as Barnabas and Paul, and the Chinese empire is already converted to Christ. I believe we shall not do much in the work which we have undertaken unless men go forth who are prepared in some degree to respect the character of the civilization which they meet with in that distant country, and fully persuaded that this political movement has a spiritual root. It is quite consistent with the past history of China that the spiritual and the political element should be found closely intertwined. Though the movement has a political aspect, I believe it is religious at its very heart. I fear that we have allowed ourselves to laugh too much at the Chinese, with their quaint and peculiar civilization, which has never mixed itself with that of broader and stronger principles. But I imagine that there are many things at which the Chinese, if they were here, would laugh scornfully in turn at us. Are men, for instance, in China, foolish enough to let the drainage of a city become its poison, instead of rendering it, by thrifty contrivances, a source of wealth and profit? You have, depend upon it, something to learn from them as well as to teach them. In all real vital communication between man and man, there must be giving as well as getting, and getting as well as giving. I say you have something to learn from them as well as to teach them.

The revolution professes to be the re-establishment of an ancient order of things. I believe we can scarcely calculate how much preparation there is beneath the surface for the social development of China; and the moment the spirit touches it, it will be like a lifeless statue suddenly becoming instinct with Promethean fire. In China everything which relates to man's worldly life and interest is curiously organized and managed, at least in theory; and, though all that relates to the spiritual hemisphere is black as midnight without her stars, yet the stars are beginning to beam through the darkness. Principles not of this world are beginning to rise above the horizon. The great idea of the fatherhood of God is seen

in the distance. What this idea is in the Chinese mind none of us perhaps can say, but there it is. Many stars are shining in a firmament, which, up to this time, had been all darkness; and if, by the preaching of the Gospel, we send forth "the truth as it is in Jesus," the sun of righteousness may soon be seen shining in his zenith, and the oldest nation of God's earth basking in his beams. I confess I do not share in the surprise expressed by some, that the Chinese, having before them the relationship of human parentage, did not arrive by the process of generalization at the idea of a Divine parentage. I think these great ideas are not to be discovered by human intellect, but are revealed to men by God himself; and our work now is to go forth and proclaim Him who said, "He that hath seen me, hath seen the Father; and how sayest thou, then, Show us the Father?" This, my Lord, is the Gospel for which China is waiting,—nay, for which China is praying; and we shall be traitors to our manhood, and, what is more, we shall be traitors to our Christianity, if we do not help her in this her hour of need. The ancients had a notion, that the great Powers of the universe were always behind, always attendant on what was passing around. Dire portents were seen; aerial squadrons heralded the great crisis of history. Something of the same kind may be witnessed now. There are minds that think, there are hearts that heave, there are eyes that weep, amid the varying scenes of the drama which earth's destinies present to their gaze. I believe that around the gorgeous East all the hosts of the spiritual world are now gathered. Already has the battle begun;—already, amid the thunder of the conflict which is now shaking the nations from one end of the world to the other, may be heard the thunder of a mightier battle;—already, amid the rush and shock of strife may be heard the clash of advancing legions—the chariots and armies of our King; and already may be heard rising up to heaven the shout of the victors, "The kingdoms of this world are become the kingdoms of Our Lord and of His Christ," and when at last those who won this great victory shall go up to yonder capital to lay their spoils at the feet of their

Redeemer, the spoils of China shall not be the least, and there shall be "joy in heaven" because this "son was dead but is alive again, was lost but is found."

The Resolution was then put and carried, after which the collection was made.

Sir C. E. EARDLEY moved the last Resolution, which was as follows:—

"That the best thanks of this meeting be presented to the Right Honourable the Earl of Shaftesbury for his kindness in presiding on the present occasion, and conducting the business of the meeting."

He said, There is a principle embodied in the London Missionary Society which can no more be excluded from it than an insect can be obtained from a piece of amber unless the amber be broken in pieces, and that is, that it was founded with the intention of combining all good men together. Can anything be more opportune than that over a Society which combines all good men, the friend of all good men should to-day have presided? The last few months have made me know how well that title appertains to the President of this day. I am sure you will all join in offering a vote of thanks to Lord Shaftesbury. That is my No. 1, which I have tried to get within a Minute. My second point is this:—We have been asking young men to join us as Missionaries I feel that there are two other classes who ought to unite,—those who are to go forth to preach the Word, and those who, in God's providence, may be able to contribute to send it. Now, I would just throw out a hint to the Directors of this Society. On this occasion I should be unwilling myself to make an offer upon conditions; but to what I am about to state the Directors may attach any conditions they please. I think there should be a condition attached to it. I should not like to afford help in this manner without others being induced to render similar help. I have put down my name, as you have heard, for 100*l.* towards the object in view. I should like to do something more. With this donation of 100*l.* I should like to combine, for eight years, 50*l.* per annum, leaving it to the Directors of the London Missionary Society to attach such conditions to it as they may think proper. I will contribute that amount if they

can get what they consider a proper number of persons to co-operate. That is my No. 2. My No. 3 is this,—After the scene we have had to-day, I do not know what we are made of if we do not learn two lessons, one for home, the other for Missions. The one for home I will inculcate myself, the one for Missions I shall leave for my friend, Mr. Brook, rector of Avening. My lesson for home is, that we should strive more and more to put forth those great principles of the Gospel of Christ in which we all agree, and to throw into its proper place every secondary question. There are two things which I pray God to enable me to bear in mind. One is, that I may be enabled never to deviate from principle and from conviction,—to hold fast to the truth whatever may be the consequences. The other is,—and I believe it to be quite as important as the foregoing,—that I may keep secondary matters in their secondary places, and let the world and the Pope see—and I always consider the Pope as part of the world—that on the grand primary question of the propagation of the Gospel we are one at heart, however we may differ with regard to minor points. The other topic is one which, as I stated before, I shall leave to be dealt with by Mr. Brook. I will only remark, that in the field of Missions, Christians ought to be much more united than they have ever yet been. We ought to be constantly taking leaves out of one another's books,—we ought to be consulting together as to how we may strengthen each other's hands. We ought to be uniting in a thousand ways which involve no sacrifice of principle. Having made these observations, I will conclude by most sincerely proposing our thanks to the Chairman.

The Rev. Mr. Brook, rector of Avening, in seconding the Resolution said: I wish to make a few remarks on the subject which has just been indicated by Sir Culling Eardley. I think you must all have been impressed by the tone and spirit in which this meeting was opened—first, by the paper which was read, and secondly by the speech of the President. That paper and that speech tended to this—that the great movement initiated to-day on behalf of China ought to be commenced in a catholic spirit.

Honour be to the Directors of the London Missionary Society for having taken it up, and honour be to them for the way in which they have taken it up. They have commenced the work in no narrow spirit, with no desire of gaining honour for themselves; and they have left it open to Christian men of other Societies and of all denominations to join them. I hope and trust, dear friends, that one result of the meeting to-day will be, that, as regards Missions to the heathen—and the same principle applies to all Missions—we shall make it a subject of thought whether there might not be, and ought not to be, more united action, whether it be not possible for the constituencies of the London Missionary Society and other Societies, to follow the good example set them by the Secretaries, and occasionally to meet together to take sweet counsel before God as to how the work may be best carried out. I will take this opportunity of mentioning that some Christian friends have originated a movement with this object, and that if the Lord prosper us, and if we live, we hope that in the coming year a conference will be held of

the members of all the British Evangelical Missionary Societies, to take counsel as regards the work they have entered upon. I hope and trust that many of the brethren assembled on the platform will be present on the occasion, and that, before this occasion arrives, they will have thought over the subject. I am satisfied, that if the Christian mind of this country be given to this idea, not only will the success of British Missions to the heathen be increased, but that an abundant blessing will also rest upon ourselves; in like manner as the Missionary work, whether carried on in this metropolis, or in any other part of the world, is blessed to the spiritual improvement of those who are engaged in it. It is with the greatest pleasure that I second the Resolution, though I am sure the Chairman's best reward will be in his own heart and before God.

The Resolution was put by Sir C. EARDLEY, and carried by acclamation.

The Chairman having returned thanks, the Doxology was then sung, the Benediction pronounced, and the meeting separated.

PROPOSED SIMULTANEOUS COLLECTIONS ON THE FOURTH SABBATH IN JANUARY (22ND), SPECIALLY WITH A VIEW TO SEND FORTH TEN ADDITIONAL MISSIONARIES TO CHINA.

TO THE PASTORS, OFFICERS, AND MEMBERS OF CHURCHES IN CONNEXION
WITH THE LONDON MISSIONARY SOCIETY.

DEAR BRETHREN,

THE Directors of The London Missionary Society very earnestly invite your kind and considerate attention to the present political and social condition of China, and to the bright prospects now opening for extending the blessings of Christianity throughout that vast empire.

The Directors are devoutly thankful for the great honour God has put upon the labours of the Society, during the last six-and-forty years, and for the measure of success with which they have been rewarded. The beloved Brethren whom it has sent forth have, by the grace bestowed on them, proved faithful to their mission; they have been hard students and proficient scholars, men of faith and prayer, stern and steadfast in self-denial, and unreserved in devotedness to the service of their Lord. But China now demands a *large increase* of such Evangelists, who shall go through the length and breadth of the land circulating the Bible, and teaching and preaching its saving truths. The utmost resources of *all Protestant Mis-*

sionary Societies are too limited to supply the number of labourers required for this mighty enterprise, and the Directors are anxious that our Society, which for six-and-thirty years laboured in faith for the salvation of China, should take its full proportion of the glorious work.

The *immediate* object of the Directors in the present communication is to invite your particular attention to the *Third Resolution* adopted at the Special public meeting on the 30th ult., and to entreat your kind and *effective co-operation* in the proposal for *Simultaneous Collections on behalf of China on the Fourth Sabbath (the 22nd) of January next*. The Directors are well aware that in all Congregations the ordinary and indispensable collections are numerous, and therefore, that it requires previous arrangement and some effort to add even one to the number. But they indulge a sanguine hope that, in a case which never had a parallel in magnitude and urgency, the friends of the Society will not withhold this special proof of their zeal and compassion for the perishing Millions of China. There is no method of raising the necessary Funds at once so easy and effective as that now proposed, and should the Congregations attached to the Society *unanimously* adopt the proposal, the Directors anticipate such a result as will enable them to add at least Ten new men to the Chinese Mission.

The Churches of the Metropolis generally, have already pledged themselves to make Collections *specially for China*, on the 22nd of January, and the Directors trust that in every City, Town, and Village throughout the empire, there will not be wanting a single Church or Congregation that will not, in proportion to its members and resources, do what it can to carry into full effect this blessed and all-important object.

We are, dear Brethren, on behalf of the Directors,

Yours most truly,

ARTHUR TIDMAN, }
EBENEZER PROUT, } *Secretaries.*

Mission House, Blomfield Street, Dec. 20, 1853.

CONTRIBUTIONS TOWARDS THE ENLARGEMENT OF THE CHINESE MISSION.

	£	s.	d.		£	s.	d.
J. East, Esq.	200	0	0	Joshua Wilson, Esq.	100	0	0
W. Flanders, Esq.	200	0	0	A Lady, per Rev. J. Viney,			
T. Thompson, Esq.	105	0	0	for a Chinese Evangelist,			
E. Baxter, Esq. (in addition				per annum	60	0	0
to 50 <i>l.</i> per ann. for 7 years	100	0	0	C. J. Bevan, Esq.	50	0	0
T. M. Coombs, Esq.	100	0	0	F. W. Cobb, Esq.	50	0	0
A Country Manufacturer...	100	0	0	G. B.	50	0	0
Sir C. E. Eardley, Bart. in				W. M. Newton, Esq.	50	0	0
addition to 50 <i>l.</i> per ann.				S. M. Peto, Esq., M.P. ...	50	0	0
for 8 years	100	0	0	Rev. E. T. Prust	50	0	0
J. Finch, Esq.	100	0	0	Mrs. Smith, Bath	50	0	0
Friend of Missions	100	0	0	Mrs. Broadley Wilson	50	0	0
Eusebius Smith, Esq.	100	0	0	Dr. Hobson, of Canton	30	0	0
Seth Smith, Esq.	100	0	0	Sir E. N. Buxton, Bart. ...	25	0	0

	£	s	d.		£	s	d.
Friends to Missions	25	0	0	J. Vallance, Esq.	10	0	0
T. Paulin, Esq.	21	0	0	Mr. Viney	10	0	0
Rev. Dr. Burder	20	0	0	Rev. J. Viney	10	0	0
Misses Hall	10	10	0	Dr. Bell, Bath	5	0	0
An Abstainer during 25				A Friend to China.....	5	0	0
years from all intoxicating				Miss Humphrey	5	0	0
drinks and teetotallers'				S. Marshall, Esq.	5	0	0
fancy beverages (West				T. Newton, Esq.	5	0	0
Riding)	10	0	0	W. Sedman, Esq.	5	0	0
Mrs. Elliott	10	0	0	Rev. H. Townley	5	0	0
E. F.	10	0	0	Rev. W. Tyler	5	0	0
Mrs. W. Fletcher	10	0	0	E. Wells, Esq.	5	0	0
W. Harvey, Esq.	10	0	0	W. R.	5	0	0
J. Hassall, Esq.	10	0	0	Collection at Exeter Hall..	61	14	1
R. Maynard, Esq.	10	0	0	Ditto at Worcester, Rev.			
H. S. Naish, Esq.	10	0	0	Dr. Redford's.....	45	0	0
The Earl of Shaftesbury ...	10	0	0	Ditto at St. Thomas's			
Rev. J. Sherman	10	0	0	Square, Hackney	40	3	0

DEPARTURES.

Rev. JAMES KENNEDY and family embarked at Southampton, in the *Screw Steamer*, for Calcutta, en route for Benares, November 14.

Rev. S. M. CREAGH and Mrs. CREAGH, and Rev. JOHN JONES and Mrs. JONES embarked at Plymouth, per *Scotia*, Captain Strickland, for Sydney, en route for New Hebrides, December 4.

NEW YEAR'S SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND AGED MISSIONARIES INCAPACITATED FOR LABOUR.

WITH reference to the Appeal presented to the Pastors and Churches, through the medium of our December "Chronicle," on behalf of the above-mentioned interesting claimants on their Christian sympathy, the Directors respectfully request that those Churches which may have been prevented from making their Sacramental Offering on the first Sabbath of the present month will kindly embrace the *first Sabbath in February or March* for the occasion.

SUBSCRIPTIONS TOWARDS THE PURCHASE OF SUITABLE PREMISES FOR AN EDUCATIONAL INSTITUTION AT MADRAS IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY.

	£	s	d.		£	s	d.		£	s	d.
S. Fletcher, Esq.	100	0	0	A Friend	40	0	0				
J. Sidebottom, Esq.	100	0	0	R. Crewdson, Esq.	25	0	0	Esq.	10	0	0
Sir C. E. Eardley, Bart.	50	0	0	W. M'Intosh, Esq.	25	0	0	S. B. Ingham, Esq.	10	0	0
T. Eskridge, Esq.	50	0	0	T. Spalding, Esq.	21	0	0	Rev. W. Swan	10	0	0
W. A. Hankey, Esq.	50	0	0	W. Arncliffe, Esq.	20	0	0	J. Waters, Esq.	10	0	0
J. Henderson, Esq.	50	0	0	G. Radfield, Esq.	20	0	0	L. Williams, Esq.	10	0	0
T. Hunter, Esq.	50	0	0	M.P.	20	0	0	Liverpool Juvenile			
J. Kershaw, Esq.	50	0	0	G. Hitchcock, Esq.	20	0	0	Missionary So-			
M.P.	50	0	0	W. Johnson, Esq.	20	0	0	cety	8	10	0
J. Rylands, Esq.	50	0	0	W. Woodward, Esq.	20	0	0	T. M. Coombs, Esq.	5	0	0
J. Thompson, Esq.	50	0	0	Mrs. Crewdson	10	0	0	Rev. G. D. Cullen ...	5	0	0
Messrs. S. and J. Watts and Co.	50	0	0	Miss Cullen	10	0	0	W. Flinders, Esq.	5	0	0
				Lady Eardley	10	0	0	A Friend	5	0	0
				J. A. Hardcastle, Esq.	10	0	0	Messrs. F. Green and Co.	5	0	0

Morden Hall Board-			
ing School, Juve-			
nile Association ...	5	0	0
H. Reed, Esq.	5	0	0
S. Stephens, Esq. ...	5	0	0
Sums under 5 <i>l</i>	10	10	0
Interest on Man-			
chester Subscrip-			
tions	19	18	0
	1019	18	0

MISSIONARY CONTRIBUTIONS.

From 14th October to 12th November, 1853, inclusive.

Continued from last month.

£ s. d.	£ s. d.	£ s. d.	£ s. d.
MIDDLESEX. <i>Highgate.</i>	SCOTLAND.	Montreal.	Messrs. D. Jones,
J. Leech, Esq., Treasurer.	Dunse, Alpha	Per Rev. H. Wilkes, D.D.	Foss, Fairfax, and
J. Leech, Esq. 1 1 0	Ecclefechan, Mr. W.	Henry Lyman, Esq. 5 0 0	Lloyd, for Four
Mrs. Leech	Byers	A Little Girl (since	Native Teachers ...
D. M. Johnston, Esq. 1 1 0	..... 1 10 0	deceased)	Messrs. Jones and
Wm. Warton, Esq., .. 1 1 0	<i>Edinburgh, Cowgate,</i>	Currency	Lloyd, to pay Ex-
W. Patrick, Esq., .. 1 1 0	John P. Sabbath-	..... 5 12 6	penses of Deputa-
W. M. Innes, Esq., ... 1 1 0	school, on account	Sterling	tion to Maitland ...
J. D. Owen, Esq., ... 1 1 0	of the Native	..... 4 12 6	15 0 0
— Marshall, Esq., ... 1 1 0	Teacher, Jacob		1027 5 3
J. Clarke, Esq., ... 1 1 0	Daniel	AUSTRALIA.	
Collections after	..... 7 4 0	<i>Sydney.</i>	Of the preceding sum, there
Sermon	<i>Fraserburgh, John</i>	Per Rev. Dr. Ross.	have been expended in
Proceeds of Sale of	Wemyss, Esq., and	Collections for the London	Sydney—
Gold Watch Case,	John Park, Esq.,	Missionary Society in New	
contributed by	for the Native	South Wales, Jan., Feb.,	1. For the Boat for
Miss Fleureau	Teacher John Fra-	March, 1853.	Manike, with
4 1 0	serburgh	Public Collections	Mast, Oars,
Paid in by Miss	..... 10 0 0	after Sermons, and	Paints, &c. 37 6 0
Chipperfield, see	<i>Glasgow, J</i>	Public Meeting in	2. For the Four Na-
last Annual Re-	John Henderson,	Pitt-street	tive Teachers ... 20 0 0
port	Esq., Park, for the	104 5 1	3. Expenses of Deputa-
7 10 1	Madras Institution	Collection of Sunday-	tation to Maitland 14 3 6
29 5 7	..... 50 0 0	school Children, on	4. Expense of Deputa-
	David Mackinlay,	board the John	matta
OXFORDSHIRE.	Esq., Pollokshields,	Williams	0 17 6
<i>Henley-on-Thames.</i>	Subscription, (2yrs.) 4 0 0	Do. at Juvenile Mis-	72 7 0
Collected by Miss	Donation	sionary Meeting	
White, for Two	..... 5 0 0	in Pitt-street	Balance paid into the
Orphan Girls, at	..... 9 1	10 10 0	hands of Dr. Ross,
Naceroh, called	<i>Greenock.</i>	126 8 3	on account of the
Lucy Rowland	Per T. Hamlin, Esq.		Society
and Louisa Jay ... 6 0 0	..... 5 0 0	Collections after Ser-	954 18 3
	T. Hamlin	mons and Public	
YORKSHIRE.	Thomas Fairlie	Meeting at Red-	<i>Melbourne, per J.</i>
<i>Bradford District,</i>	Robert Macfie	fern	Storoy, Esq., on ac-
per J. Rawson,	Ditto for Last Year 1 0 0	Redfern Sunday-	count
Esq., on account. 300 0 0	A Friend	school Children,	150 0 0
	Robert Steele	for Two Native	
<i>Huddersfield.</i>	Abraham Lyle	Teachers	
A Friend to Missions,	Duncan McGregor .....	..... 10 0 0	MADRAS.
per S. Oldfield, Esq., 20 0 0	William Macfie	160 0 0	Per Rev. W. H. Drew.
	Archibald Adam	Collections after Ser-	For the Madagascar Mission.
<i>Leeds District, per</i>	Thomas O. Hunter	mons and Public	
S. Hicks Esq., 140 0 0	W. Stewart St. Fil-	Meeting at Mait-	
Ladies' Association	lans	land	Captain W. H. Bos-
for Female Educa-	J. Macgregor	44 6 6	well, per Messrs.
tion in India,	John Haddow	<i>Parramatta.</i>	Arbuthnot & Co.,
For Mrs. W. Porter's	Andrew C. Haddow 1 0 0	Collections at Pub-	Captain A. Tod, per
School, Madras ... 21 0 0	J. M. Jarvie	lic Meeting	Rev. J. Hay
For the School at	James McMillan	11 15 0	Walter Elliot, Esq.,
Bangalore, formerly	Robert Binnie	5 0 0	per ditto
under Mrs. Sugden 18 0 0	W. M. Arthur	1 0 0	Major W. T. Brett,
For Mrs. Bruyere's	A Friend	Subscription	per ditto
School, Benares ... 11 0 0	C. Hunter	1 1 0	L. E. I., per Editor
1907. 08. 0d.	Robert Cowan	1 0 0	Christian Herald 21 0 0
<i>Wetherby, Mr. T.</i>	Matthew Brown, Esq. 3 0 0	Poor Blind Man in	H. Morris, Esq., per
Whitehouse	Edw. Oliver, Liver-	Invalid Establish-	ditto
1 0 0	pool	ment, earned by	L. A. A. W. per ditto 15 0 0
	..... 5 0 0	making hats	Native Christians,
<i>York Central Aux-</i>	<i>351. 08. 0d.</i>	Ditto, ditto	per Rev. J. W. Gor-
iliary Society, per	<i>Roseheartly by Fra-</i>	20 16 0	don
J. Allen, Esq., 102 12 3	serburgh. U. P.	Special Fund.	461. 98. 1d. — 461 8 8
	Congregation, per	Collected at the Pub-	For the Waltham-
WALES.	Rev. W. Balfour ... 1 10 0	lic Meeting in Pitt-	stow School, from
<i>Flintshire.</i>	<i>Wick Congrega-</i>	street, for the New	Mr. G. J. Johnston 15 0 0
Buckley Mountain.	tional Chapel, Col-	List, to be fur-	For the Boys' Mis-
Rev. J. Griffith.	lection	nished by the	sion School, per
Mrs. Catheral, and	..... 7 5 0	Treasurer	Rev. W. Porter ... 14 0 0
Mrs. Griffith	IRELAND.	Special Fund for a	491. 78. 1d. — R. 493 8 8
Mrs. Shepherd	<i>Dromoland, New-</i>	Boat for the Native	
Mrs. Jones and	market on Fergus,	Teachers at Ma-	
Family	Dowager Lady	nikke.	SOUTH SEAS.
Public Collection ... 1 19 3	O'Brien, for the	Children of Pitt-st.	Per Rev. A. Chisholm.
	Chinese Mission ... 3 0 0	Sunday-school, per	<i>Raiatea.</i>
10 5 10	BRUSSELS.	Mr. Tutin	Proceeds of May Meetings.
Less Expenses ... 0 15 0	Mrs. Burne	Misses Foss	<i>Uturoa.</i>
9 10 10	..... (A.) 1 1 0	G. A. Lloyd, Esq. ... 1 1 0	Adults
Foreign Missions	CANADA.	Rev. W. Gill	Children
2 0 0	<i>Hamilton.</i>	Friends at Kissing	
Home Mission	Per Mr. G. J. Lazarus	Point	<i>Opoa.</i>
7 10 10	Mr. Thomas Parry . 1 5 0	<i>At Parramatta.</i>	Adults
Sunday School for	G. J. L.	Collected by—	Children
Foreign Mission ... 0 6 8	..... 5 0 0	Miss Orton	
	Currency	Master Julius Shel-	<i>Tahaa.</i>
<i>Pembroke Dock.</i>	..... 6 5 0	ley	Adults
Rev. C. J. Evans.	Sterling	Master Tim. Moore 2 15 4	Children
Collections .....	..... 5 0 0	Master Wm. Howell 2 8 6	
Collected by Miss	To be appropriated in equal	Master Sam. Burge 0 8 6	10 7 8
Warlow	proportions to China and	Miss Davis	5 5 0
5 3 3	Madagascar.	40 14 0	62 5 5
Exps. 18.; 81. 48. 3d.			

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
DURHAM.		Sunday-school Collections.		HUNTINGDONSHIRE.		Arthur M. Ball	
<i>Sunderland</i> Aux- iliary Society, per Rev. E. Bewlay, on account.....		On Sunday After- noon		Auxiliary Society, per T. Cooto, Esq.		Miss Baratt.....	
49 0 0		Miss Hewlett's Class ..		<i>St. Neots.</i>		A Friend	
ESSEX.		Miss Buttifont's ditto ..		Subscriptions.		Robert John Cressey ..	
Auxiliary Society, per T. Daniell, Esq.		Mr. Fowlers's ditto ..		Mr. Paine		Master A. Tuplin	
Coggeshall, per Rev. J. Kay		Miss Beddome's do.		Mr. Redell		Missionary Basket	
Maldon, per H. W. Eve, Esq.		Mr. Marshall's ditto ..		Mr. Isip		Children's Work.....	
87. 138. 8d.		Miss E. Newman's ditto		Mr. Stanford		Sunday-school	
GLOUCESTERSHIRE.		Public Collections.		Mr. W. Paine		Three Collections	
<i>Cirencester.</i>		After Sermons.....		Mr. J. Paine		Exps. 25s. 6d.;	
Rev. J. Stratford.		Public Meeting		Mr. Stead		27. 11s.	
Collecting Books		Collected by Eliza- beth Fison, in the Neyoor School.....		Mr. Wileox		Grantham.	
Boxes		Less Expenses		Mr. Poster		Missionary Boxes.	
Invenite ditto		45. 11s. 8d.		Rev. P. Turner		Mrs. C. Lord	
Produce of an Apple Tree		<i>Southampton.</i>		Mr. Stanford		Mrs. J. Lord	
Public Meeting		Per Mr. E. M. Randall.		Mr. W. Paine		Mrs. Crisp	
Mrs. E. Thomson, for the Native Girl, Clara, at Chiddaph ..		Above-bar Chapel, on account.....		Miss Oliver's Ladies ..		Miss A. Smith	
Exps. 8s. 6d.; 127. 5s.		Mrs. Ingram		Misses Gead		Young Women's Class	
For Chinese New Testa- ments, to be distributed by Rev. J. Edkins, Shanghai.		57. 13s. 8d.		Miss Webster		Miss Bastow	
Per O. Bird, Esq.		GUERNSEY.		Miss Jackson		Miss Harding	
Rodborough Taber- nacle		Auxiliary Society, per Rev. J. S. Hine, on account.....		Master H. Gead		Miss E. Cooper	
Nailsworth, Lower Forest Green		00 0 0		Boxes.		Miss Crisp's Class	
147. 2s. 6d.		ISLE OF WIGHT.		Mr. Sabey		Sunday-school Box ..	
HAMPSHIRE.		<i>West Cowes.</i>		Master Simpson		Martha Wilson	
Finch Dean.		Bethel Chapel Sab- bath-school, for China		Miss E. Edey		Eliza Green	
For the Chinese Testament Fund.		0 10 0		Miss S. Sibley		A few Friends for Madagascar	
Collected by Mrs. Cannings		HERTFORDSHIRE.		Sabbath Scholars ..		Working Party, for the Native Teacher, Grant- ham	
C. Dixon, Esq.		<i>Huddesdon.</i>		Moisty of Collections		Collection at Chapel, &c.	
Sir G. Staunton, ..		Rev. W. Ellis, Ladies' Association.		Ditto, Tea Meeting ..		Expie Meeting	
Bare		Mrs. Lock, Treasurer.		Ditto, Bazaar		Exps. 10s.; 307. 7s. 4d.	
Sir J. C. Jervoise, ..		Collected after Ser- mons and Public Meeting		Collected in Sabbath School		MIDDLESEX.	
Bart		Sacramental Collec- tion, for Widows' and Orphans' Fund		Miss Chapman's Pu- pils		Uxbridge, Provi- dence Chapel, per Mr. S. H. Collins, on account.....	
Mrs. Cannings		Collected for Mada- gascar		Mr. Bell		NORTHAMPTONSHIRE.	
Mr. J. Cannings, ..		Subscribers.		Rev. J. K. Holland ..		King's Cliffe & Nassington	
The late Miss Cannings		Rev. W. Ellis		267. 8s. 7d.		Mrs. Hamerton's Box	
Mr. Woodcock		Mrs. Ellis		Moisty of Collections.		The Misses Jellies' Collection	
Mr. Coldwell		Mrs. Hurry		Bluntisham		Sunday-school Child- ren, Nassington ..	
Small sums		Mrs. Trigg		Ramsey		Ditto, King's Cliffe ..	
Copies 704 11 14 8		Mrs. Mason		Huntingdon		Mr. Wyles (A.)	
Romsey.		Miss S. Ellis		Spaldwick		Public Meeting	
Auxiliary Society.		Miss A. Ellis		Joughon		Deduct Expenses ..	
Dr. Beddome, Treasurer.		Ditto, for the Na- tive Girl at Neyoor in India, named Annie		T. Coote, Esq., Moisty of Subscription ..		10 13 1	
F. Buckell, Esq., Secretary.		Mrs. C. Prior		Subscriptions.		Northampton.	
Annual Subscribers.		Mrs. Lock		Potto Brown, Esq.		Commercial-street Chapel.	
Dr. Beddome		Collected by Mrs. Lock.		Mr. Bateman Brown ..		Subscriptions.	
Captain Bailey, R.N. ..		Mrs. R. Warner		Mr. George Brown ..		Mr. Adkins	
Rev. F. Fison		Mrs. S. Warner		118 18 5		Mr. J. P. Adkins	
Mr. W. Godfrey		Mrs. C. Weeks		Less Expenses		Mr. W. Adkins	
F. Taylor, Esq.		Mrs. Wells		LANCASHIRE.		Miss Adkins	
Mr. Chignell		Mrs. Haynes		East Auxiliary So- ciety, per S. Fletch- er, Esq., on account ..		Mr. Dafford	
Mr. Crockford		Mrs. Hendrie		43 15 0		Mr. Grundy	
Miss Devenish		Collected by Miss Pryor		West Auxiliary So- ciety, per S. Job, Esq., on account ..		Mr. Mumford	
Miss A. Devenish ..		Missionary Boxes.		50 0 0		Rev. E. T. Prust	
Mrs. Hobbs		Miss Trigg		Chorley, Hollins- head-street Chapel ..		Mr. Parker	
Mr. Hogg		Miss Pryor		3 0 0		Mr. Spurgin	
Mrs. J. Withers		Miss Goodall		Hall Fold, near Rochdale.		Mr. Walker	
Mr. Britton, jun.		Miss Pryor		Young Women's Bi- ble Class		Mr. S. Walker	
Mr. Elcombe		Miss Goodall		Missionary Boxes ..		Smaller Sums	
Collected by Cards, Boxes, and Monthly Payments.		Mrs. Waller		0 10 0		Missionary Boxes ..	
Miss E. Newman		Mr. Armstrong		Collection		Sunday-school	
Miss Curtis		Boys' British School		91. 3s. 3d.		Collections	
Miss West		Girls' ditto		Rockdale, Provi- dence Chapel, on account		58 17 5	
Master Buckell, for the Ship		Boys and Girls' Sun- day-school		40 0 0		2 6 0	
Miss J. Bailey		Female Servants' Associa- tion.		LINCOLNSHIRE.		61 3 5	
Miss A. Hewlett		Caroline Squires		Brigg.		Castle Hill Chapel.	
Miss J. Redman		Elizabeth Ince		Per Mr. T. Ball.		Mrs. Lomas (A.)	
Miss Sole		Betsy Betham		Collected by—		Collection after Ser- mon	
Master A. Curtis		Fanny Gedgey		Mrs. H. Cressey		Ditto, United Pub- lic Meeting	
Miss Bailey		31 5 10		2 7 4		Missionary Boxes.	
Master C. S. Hewlett		Less Expenses		Mary Carral		Master R. R. Moore ..	
Miss M. A. Ellery ..		307. 17s. 6d.		0 5 6		Miss Jeffery	
Master Elcombe						Mr. Chapman	
Mrs. Smith						23 15 5	
						Expenses	
						26 13 5	

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Oundle.		RETTLANDSHIRE.		J. Sinclair, Esq. (D.)		Corston, by Mr. T.	
Collection	3 13 5	Ketton	2 10 0	A Donation	1 0 0	Mills	1 3 8
Public Meeting	4 8 9	SHROPSHIRE.		Collections after	10 3 7	Castle Combe, by	
Willy Fisher's Box	1 0 0	<i>Wem.</i>		Sermons	10 3 7	Miss Taylor	1 14 0
Exs. 54s. 6d. 1st. 18s. 8d.		Friends to Missions	23 0 0	Exps. 5s.; 54l. 15s.		Misses Broom's Box	0 7 7
Peterborough.		Ditto for China	25 0 0	Birmingham.		Masters Holbrow's	
Collection	5 16 9	Ditto for Native	25 0 0	Mrs. Nicklin, for the Native Teacher		ditto	0 14 9
Anniversary Meeting	9 8 4	Teacher	10 0 0	Jehoiada Brewer		A Friend to Missions	0 8 0
Prayer Meeting	0 13 0	<i>60l.</i>		Nicklin	10 0 0	Exps. 5s.; 26l. 12s. 4d.	
Missionary Boxes.		SOMERSETSHIRE.		Coventry, West Orchard Sunday Schools		Wilton.	
Mary Penman	0 7 11	<i>Bath.</i>		11s 9		Missionary Boxes.	
Mr. White	0 19 0	Auxiliary Society	82 11 6	Stratford-on-Avon.		Edward Scammell	0 2 3
Mr. Pockinton, Still-ton	0 8 5	<i>For China.</i>		Rother-street Chapel.		Fanny Pretty	0 0 11
Subscribers.		Mrs. Smith, by Rev. J. Owen	50 0 0	For Calcutta College.		Elizabeth Rowe	0 1 6
Mr. W. Vergette	2 2 0	Mr. R. Carpenter, per ditto	1 0 0	Collection after Lecture by Rev. J. H. Parker, on Indian Missions	3 12 8	Misses Turner and Williams	0 5 5
Mr. Thos. Rowell	1 0 0	Dr. Bell, by Mr. J. Griffiths	5 0 0	Miss Kent's Missionary Box	1 14 3	Jane Hinton	0 8 6
Mr. Cister	1 0 0	<i>1857. 11s. 6d.</i>		Mrs. Tasker's ditto	0 2 6	Henry Greenhall	0 12 0
Mr. Jas. Artker	0 10 0	Per Mr. E. Jeffries	7 0 10	Exps. 7s. 6d.; 5l. 1s. 6d.		James Cole	0 1 2
Exs. 54s. 6d. 1st. 16s.		<i>Bishop's Hall</i>	40 11 6	WILTSHIRE.		Mary Ann Horder	0 4 1
Weldon.		<i>Bridgegate</i>	47l. 12s. 4d.	Per Rev. T. Mann.		Amelia Sanger	0 2 6
Collection	2 0 7	Frome, per J. Simkins, Esq.	56 13 0	Acebury	3 13 3	Mary Ann Ford	0 2 10
Ditto at Corpy	0 16 4	Wiceliscoombe.		Broadchalk.		Jane and Maria Brazier	0 4 1
<i>Collected by—</i>		T. Newton, Esq.	4 0 0	Missionary Boxes.		Charles Gerrans	0 2 0
Mr. W. Spendlove	2 15 7	Ditto, for China	5 0 0	Ann Pool	0 1 3	Elizabeth Humby	0 10 6
Mrs. C. Chambers	1 0 6	<i>9l.</i>		Samuel Gurd	0 1 0	Caroline Rawkins	0 4 7
Wellingborough.		STAFFORDSHIRE.		Miss E. Herbert	0 5 4	Victoria Axton	0 5 4
Salem Chapel.		<i>Cheadle.</i>		Master Mace	0 2 2	Mary Lewis	0 2 10
Rev. T. Thomas		Children's Missionary Meeting	0 16 6	Mary Emm	0 1 4	Elizabeth Harris	0 4 7
Collection	12 12 1	Sunday School	0 9 4	Anne Maria Emm	0 1 9	George Plowman	0 10 0
Boxes.		Monthly Collection	0 9 4	Miss Martha Hewitt	0 4 3	Jedidiah and Albert Lucas	0 9 3
Boys' School	0 3 7	Missionary Prayer Meeting	0 5 6	S. Isaac	0 1 0	Henry and Emily Canning	0 0 9
Girls' ditto	0 12 2	Missionary Boxes.		Mrs. Stone	0 7 7	Thirza Scammell	0 11 10
A Friend	0 1 9	Miss Horn	1 15 4	Miss S. Salmon	0 7 3	Harriett Lane	0 3 7
A Widow	0 4 4	Miss Milward	1 9 8	Miss S. A. Morris	0 17 0	Harriett Smith	0 3 0
<i>Mrs. Maults' School</i>		Mary Bowring	0 7 0	Miss Ann Morris	0 4 9	Misses and Master Carse	0 6 7
Miss A. Bull	0 5 8	Anne Byrd	0 2 2	Mrs. Thos. Burroughs	0 9 6	Boys' Bible Class	0 7 0
Rev. T. Thomas	0 10 0	Edward Lowles	0 4 6	Master Albert Mace's Card	0 4 0	Day-school Box	0 1 10
Mrs. Freeman	0 8 0	A Friend's Box	0 2 7	Master J. Fieldham	0 5 0	Fractions	0 0 11
Mr. W. Maize	1 0 0	Ann Pyatt	1 7 0	Augusta Francis	0 3 0	Cards for the John Williams.	
Mrs. Maize	1 0 6	Mary Salt	0 2 6	Miss Miles	0 3 6	Catherine Rowe	0 2 4
Miss Kincade	1 0 0	Maria Clark	0 4 0	Michael Jerrard	0 0 5	Charles Stroud	0 5 0
	18 8 1	Harriet Coates	0 4 6	Mrs. Wheeler	0 13 5	Collections	5 1 7
	49 15 11	Friends at Alton	0 13 0	Mr. Barnett	0 5 0	Subscriptions.	
NORTHUMBERLAND.		Public Collection	2 8 0	Collection	0 18 0	Rev. C. Baker	1 0 0
<i>38l. 7s. 6d.</i>		Exps. 15s.; 10l. 4s. 7d.		Fractions	0 0 4	Miss Whitty	1 0 0
Alnwick.		WARWICKSHIRE.		Bulford		Mr. Lucas	0 10 0
Per Mr. M. Hindmarsh.		<i>Atherstone.</i>		Goatacre	1 0 2	17l. 11s. 10d.	
Sion Meeting House.		<i>Old Meeting.</i>		Chippenham.		Wootton Bassett	5 11 0
Rev. R. Greener	33 0 0	By Mr. William Fox.		Subscriptions.		LEGACIES.	
For the Native Girls.		Messrs. W. and G. Fox	21 12 5	Of Miss Isabella Brown, late of Skipton		Of Miss Isabella Brown, late of Skipton	
Mary Alnwick and Margery Hindmarsh	4 0 0	Ditto, Men	3 18 4	Of J. J. Dwyer, Esq., late of Croxford, less tax	3 15 1	Of Mrs. Elizabeth Dorville, late of Hammersmith	
Exps. 0 12 6;		Men	3 11 6	Of Mrs. Sarah Hunt, late of Camberwell, per Rev. H. T. Hunt, less duty	13 0 0	Of Mr. William Parsons, late of Gravesend	
<i>38l. 7s. 6d.</i>		Collected by—		Of Mrs. William Thompson, late of Austin-street, Shoreditch	100 0 0	Of Mr. Nicholas Wri-ford, late keeper of Carisbrooke Castle, per Rev. E. Giles, and F. Blake, Esq., late of Newport, Isle of Wight, less duty	
United Presbyterian Church.		Miss Farmer, Withersley	2 2 0	Master Bradbury	0 4 4	Of William Shippary, Esq., late of Worthing	
Collection, 1853	2 11 11	Mrs. Vernon	0 17 2	Master A. Brother-hood	1 1 0	Of William Shippary, Esq., late of Worthing	
Ditto 1853	2 4 7	Mrs. Derry	0 10 0	Miss Collen	1 8 0	Of William Shippary, Esq., late of Worthing	
Ditto Rev. Mr. Scott	2 14 0	Boxes.		Miss Edmonds	1 8 0	Of William Shippary, Esq., late of Austin-street, Shoreditch	
Ditto July, 1853	2 17 11	Miss Cooke	0 12 6	Miss Ellis	0 4 5	Of Mr. Nicholas Wri-ford, late keeper of Carisbrooke Castle, per Rev. E. Giles, and F. Blake, Esq., late of Newport, Isle of Wight, less duty	
<i>104. 8s. 5d.</i>		Miss S. Simmonds	0 8 7	Master J. Thomas	0 3 6	Of William Shippary, Esq., late of Worthing	
Morpeth.		Mr. Sheavyn	0 6 1	<i>Collected by—</i>		Of William Shippary, Esq., late of Worthing	
Public Collection	3 17 4	Miss Burton	0 6 1	Miss M. Elliott	0 19 0	Of William Shippary, Esq., late of Worthing	
<i>Collected by—</i>		Miss Avins	0 5 2	Miss E. Gibbs	0 8 0	Of William Shippary, Esq., late of Worthing	
Miss Taylor	1 3 9	Mr. H. Fox	0 5 0	Master R. Mallingley	1 19 0	Of William Shippary, Esq., late of Worthing	
Mrs. Jackson	0 11 0	Mr. Booth	0 4 3	Miss S. J. Mills	0 19 0	Of William Shippary, Esq., late of Worthing	
Mr. Reay	0 4 0	Little Paddy	0 1 6	Miss Stephens	0 19 0	Of William Shippary, Esq., late of Worthing	
Mr. Creighton's Missionary Box	0 12 0	Society of Sewing	2 10 0	Sunday-school Children	2 9 1	Of William Shippary, Esq., late of Worthing	
The Produce of Mrs. Gramsley's Pear Tree	0 12 6	Sunday-school	2 10 0	Further Contributions unavoidably postponed.		Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.	
First Class of Sabbath School Girls	0 7 0	Missionary Basket	0 12 0	LONDON: WILLIAM STEVENS, PRINTER, 37, BELL YARD, TEMPLE BAR.			
Second Class of ditto	0 7 0	C. H. Bracebridge, Esq.	1 0 0				
Small Sums	0 14 7	<i>(D.)</i>					
<i>8l. 12s. 0d.</i>							
Newcastle, A Friend for Chinese New Testaments	1 0 0						

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



For use in Library only

For use in Library only

I-7 1852/1854

Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4709